1:Sanders Z-5H (1952-1959) 1962 EH1 Greece EH1

8. Alderfer, "Greece and the West Today," p. 8.

9. For observations on the village clergy, see Sir Charles Eliot, *Turkey in Europe* (London, 1908), and H. D. F. Kitto, *In the Mountains of Greece* (London, 1933), p. 16.

10. See Dorothy D. Lee, "Greek Tales of Priest and Priestwife," *Journal of American Folklore*, April–June 1947, p. 163. This article contains nine stories about the priest and his wife, some of them Chaucerian in tone. He is either interested in an attractive parishioner whose husband eventually deals drastically with him, or his wife is involved with a lover whom the priest may or may not outwit.

11. Angelike Chatzemichale made this observation.

12. The material for this whole paragraph is adapted from Anne Anthony, *Meet the Greeks* (Athens, 1950), pp. 37–41.

13. D. Lee, "Greece," *Cultural Patterns and Technical Change*, p. 84.

14. One of the most vivid accounts in English of the prominent role of the priest is found in Nikos Kazantzakis, *The Greek Passion* (New York, 1954), a fictionalized account of what happened in an Asia Minor Greek community when some of its characters in a passion play began to play their roles seriously in real life.

15. D. A. Petropoulos, "Ethima synergasias kai allelovoedeias tou hellenikou laou" (Customs of Collaboration and Mutual Aid of the Greek people), *Epeteris Laographikou Archelou* (Yearbook of the Folklore Archives), 1943–1944, p. 71.

16. *Ibid.*, p. 84.

17. See W. M. Leake's account of his explorations for the River Styx in chap. 26 (vol. 3) of his *Travels in the Morea*, 3 vols. (London, 1930).

18. From D. Kontogannis, *Sylloge demotikon paradoseon* (Collection of Popular Traditions) (Athens, 1920), p. 60.

19. Rennell Rodd, *The Customs and Lore of Modern Greece* (London, 1892), p. 120.

20. Kontogannis, *Sylloge*, p. 60.

21. D. Loukopoulos, "Symmeikta laographika en Aitolias," *Laographia*, XII (1938), 20–21.

22. Rennell Rodd, *Customs and Lore*, p. 129. See also Baron P. D'Estournelles, "The Superstitions of Modern Greece," *The Nineteenth Century*, no. 62 (1882), p. 590, who points out quite correctly that these dirge singers are frequently professionals employed to render this service. Lady Verney in an article on "Songs and Legends of Modern Greece," *The Contemporary Review* (1875), describes funeral customs which survive today: "The myriologia, or funeral songs, are always sung and composed by women . . . and are uttered first immediately after the death takes place. Next, when the body is laid on a bier, dressed in its best clothes, the face uncovered, turned to the east, the arms closed over the breast, the nearest relation begins her lamentation, and is followed by the more distant in blood; then the friends and the neighbors. Often messages are sent to those who have died previously; flowers and small presents for them are thrown on the body, which is entreated to carry them to the next world. . . . Hired mourners are often brought in to sing to the honour of the dead, as in the funeral of Hector, when Achilles has given up the body to his father."

23. Loukopoulos, "Symmeikta," p. 20.

24. G. F. Abbott, *Macedonian Folklore* (Cambridge, Eng., 1903), p. 208. He has an excellent chapter on funeral rites.

25. V. T. Valassis, "The Living Past and Technical Change" (unpublished master's thesis, University of Maryland, 1956), pp. 13–14.

Chapter XV. The Village Community

1. The best study of these Greek-American returnees is found in Theodore Saloutos, *They Remember America* (Berkeley and Los Angeles, 1956). H. D. F. Kitto,